

wives, consisted in chastity, which meant self-submission to the limitations which men desired in wives and which the mores had approved, for the mores teach the women what conduct on their part is "right," and teach them that it is "right" that they should be taken as wives by capture or purchase. Female virtue and honor, therefore, acquire technical definitions out of the mores, which are not parallel to any definitions of virtue and honor as applied to males. In Deut. xxi. 10 the case of a man enamored of a captive woman is considered, and rules are set for it. The woman may not be sold for money after she has been "humbled." It is evident that the notions of right and wrong, and of rights in marriage and the family, are altogether contingent and relative. In the mores of any form of the family the ideas of rights, and of right and wrong, will conform to the theory of the institution, and they may offer us notions of moral things which are radically divergent or antagonistic.

370. Capture and purchase become ceremonies. As population increases and tribes are pushed closer together, capture loses violence and is modified by a compromise, with payment of money as a composition, and by treaty, until it becomes a ceremony. Then purchase degenerates into a ceremony, partly by idealization, i.e. the purchase ceremony is necessary, but the arrangement would seem more honorable if some other construction were put on it. The father, if he takes the customary bride price but is rich and loves his daughter, so that he wants to soften for her the lot of a wife as women generally find it, gives a dowry, and by that binds her husband to stipulations as to the rights and treatment which she shall enjoy. In

Homer's time,
no man of rank and wealth gave his daughter
without a dowry,
although he took gifts for her, even, if she was in
great demand,
to a greater value.¹ What the rich and great do
sets the fashion
which others follow as far as they can. In the laws
of Manu we
see purchase not yet obsolete, but already
regarded as shameful,
if it really is a sale, and so subjected to idealization;
that is, they
try to put another construction on it. The
ceremonies of purchase
and capture lasted for a very long time,
because there was

¹ Schoemann, *Griech. Alterthamer* I, 51.